[redacted]
Must Remain in
Transcription Room

MR. NYLAND: I think that you gradually start to understand that Monday evening is always in connection with Wednesday. When I listen to it, there is still just a few people who ask, and it is usually the same people. There are many more than just those who ask questions. I think you have to get over that. It is really very simple because if one is interested in Work sufficiently, naturally you would be adventurous enough to try it out, because when it is, you might say, sold with an idea that it ought to be applied it is like a medicine that you shake up well and then use on your skin, that you don't leave it in the medicine cabinet.

This kind of Work is sold to you with the idea that you use it; and there is nothing wrong in trying to use it, because no particular harm will come to you. And if you do try, or find out, it might even give you a little bit more (resident)?..a little more desire to see what is really the value of your life, or at least it can arouse your interest more sufficiently than ordinary life.

That is why I believe that this kind of an interest should be ear-marked for yourself as something important.Now maybe it is not important enough as yet, and that of course depends entirely on how you are, what you have lived with, or through, what you have experienced, the kind of talks you have had, books you have read, what you do when you are by yourself and think about yourself. It depends a great deal on your ordinary professional interest which, of course, takes time and energy; and you have to

spend it in order to make a living, and also a tremendous amount is taken up by reacting to what takes place in the outside world and it is at the present time of course obvious that there is something wrong with the outside world, and that it's quite easy to look at it, and to see that it is wrong here and there. And that there are too many strikes and too much bombing and too much unrest, too much rebellion. When I say too much I mean by that, that really ordinary life is very much disturbed, and you cannot help being affected by it. Logically you are affected when there is a strike and you don't get letters; or that when you are, you read about a bomb at Bloomingdales, Alexanders that you are afraid of going into a department store because you never can tell. You may even get a little nervous about the condition of ordinary life because what it is going to lead to, and we can talk for a long time about such economic conditions and the reasons why they happen to be, and there are always two things that are involved, where are you in relation to those two things, what is there for you in relation to the outside world and being affected by it, and what is there as a relation of you towards your own inner life, and you will always be in between, from one side you receive certain influences, from the other side there might be a certain attraction, which we call then a development of one's inner life, or the reasons even which ultimately may lead to a desire to Work on yourself, but at the same time you are not going to withdraw from either one, of course you can forget about one or the other. If you don't like the outside world, the world where we live in, New York or

wherever you happen to be you can go to some other place; that is, if you can move. If you are not too much bound already by responsibilities which you have and a job perhaps you have to maintain or particular obligations that have to be met, but if you are a free-hand and could move around you can go somewhere else; and maybe you could find better living conditions and less bombing. But when the fear is in the air, I'm afraid that you never can tell exactly where such and such a thing will happen unless you start to exclude yourself from the influences of the outside world, and that, of course, in most cases you cannot do because you have to maintain yourself and you have to earn a living and also for your own self-respect you know that you want to work, for yourself, for a living. You want to grow up, you want to build something, you want to have certain things, you feel you are entitled to a great many of them, and in general this growing up period during one's lifetime ending in old age, when you look back on what you have done, and perhaps even development of a little conscience or maybe more, that at least when you look back that there is not too much sentimentality mixed with criticism and when you then, in looking at that from the end, looking backwards, it is really the same as what expectations would be when you try to look forward. And the realization that then, of course, it's up to you to say that your time is spent wisely. You will need, of course, more information and less fear.

I do not know how fearful you are about the present conditions. I don't know if you take them to heart. I don't know how much you really think about it, or that you are happy-go-lucky or even fatalistic. I don't know how much you think or feel about the suffering of other people. I do not know to what extent even you consider the war in Viet Nam or politics as it is being played or the different things that you are in contact with in daily life and whatever you hear over the radio, or what other people tell you, or even to what extent you are interested in gossip. Which way really do you feel that you ought to extend yourself in order to help with conditions as they are, or do they leave you cold? It's not so much a matter of your conscience. Very often it's a matter of ignorance only. You have really never wanted to think about it, and therefore you have no opinion. If you start to visualize what takes place in other parts of the world, it's, of course, quite easy to say it's not of your concern because no one in your immediate neighborhood dead yet as a result of the conditions that are now in Laos or Cambodia, but that of course is not all because these things are all related and if you want to take a trip by plane and the-air-the airplanes also on strike or after a little while you'll have the railroad not running anymore for a little while, or that there is objection to a variety of different things where people are dissatisfied with their wages and actually live in poverty or that you want to criticize Congress for not doing the things that you feel they ought to do or

whatever it is that the dice are loaded with and there is an election year coming up and you, as citizen, wanting to vote. What do you want to vote for? But all of that I leave alone now because those are outside conditions where you can make more or less an adjustment. You can get hot under the collar about them and you can fume at the mouth, and you can actually, even if you wish, to give a speech about it, tell them how difficult the conditions are and why and so forth, how silly, how idiotic and why it should or should not be and going over into what is the reason for it and maybe God wants to punish us, or is it the condition on Earth, and why because of the sun spots or is it simply because the full moon is now there or Saturn, and some other kind of a sign. All of that for me remains, of course, theory. But when I start to feel, it's a different matter.

What is there at the present time looking at New York City that I'm concerned with? Not traffic so much. I can get around it and I can swear at it, but poor people, like postal carriers, not having enough money to live on. The standard of living in general in this nation. There ought to be enough distributed so that people actually could live because not everyone is lazy, that there is a willingness to try to understand and not to talk too much on the part at least of some people and that you would like to voice maybe, every once in awhile, your own opinion and give an economic theory which will solve the particular problems that we're interested in, but also that I would now leave alone. There's

another question, that is actual suffering in your neighborhood or people you know about. People who are sympathetic to you and whom perhaps some are friends. Realization of psychiatric wards. People that have to be there sometimes against their will, who are a little crazy or off balance. Sick people in hospitals, medi-care, their social security. The different laws that exist to alleviate and perhaps don't alleviate enough. All the different charities that you may wish to pay a little bit towards to help some poor person somewhere in Guatamala, or maybe China, or maybe whatever it is that you're concerned with; all of that is your outside world. What will you do when you actually consider it? How long can you remain self-centered, because as you grow up, it is becoming to a man to consider such questions, and to open his mind and his heart to the possibilities of helping in some way or other? How can I help without neglecting that what ought to be helped in my next and right neighborhood a family and father and mother and, of course, children, fathers, and sisters and nephews and cousins and all the different people I respect? Uncles included, good uncles, Dutch uncles. Whatever it is that I think about, of the poor people I see on the street, and I sit and I take from a certain vantage point sitting at a window and there they pass by. Does anything happen in one's heart? One has perhaps a feeling of rebellion against such conditions, but what is the solution that those who rebel can offer? Really nothing. They are destroying simply because they don't like what they see and experience

and it is, of course, right that they dislike it, but what is going to be put in that place, or philosophically do we have to go through all this because it happens to be on Earth, and is Earth ready for a catastrophy? Is this kind of a civilization doomed to fail or to be destroyed also like many civilizations in the past have come to an end and that new civilizations have been built on old ones, and sometimes covered up by sand so that even now we don't know very much than only a few archeologists who have some kind of a theory about it?

What is really taking place in this world? Because you have to face it. If you don't face it your children will face it. They have to meet conditions as they are. How much do you really wish to care? Aside from the fact that perhaps you can or cannot care or can do something about it? I think it's necessary to have that realization that it exists and that if possible you should want to help. These are the conditions of Earth and we are human beings on Earth. You cannot withdraw from that. There is a task somewhere that has to be met, and to what extent you want to give your energy and your thoughts and your feelings in that kind of a direction in order to be a good man in society or in the world as it is, and whatever your world may be that then you find that there is a definite reason that at least some time should be spent and not all the time on yourself in your own development or perhaps even you might call it selfish because you are the closest to yourself. But there are others and they cry. They cry for help because there is suffering. There is no doubt

about that. It's not so easy to see it in that light because it is much easier simply to say 'suffering has to exist,' because the Earth is what it is, that is the condition, unfortunately. And that therefore those who suffer perhaps it's very good that they suffer because if they didn't suffer I would have to suffer and I say then, 'I don't suffer, I don't want to suffer;' so someone else has to take over that particular road. This is how one builds one's conscience in ordinary life - to consider conditions as they are and to find out to what extent that you are entitled to help, not that it is forced on you, but there is something that should become a privilege for you to see that certain things are taking place and what can you do.

The other side, of course, is your own development, that we call one's Inner Life. The development of that in order to become free from all the conditions of the Earth, the aim being that I would like to leave this Earth as soon as possible, or rather if I cannot leave it, as yet, that then during the time that I have to be here I utilize my time as much as possible to try to develop myself. And if I then become interested in Work on myself, perhaps I may even unnecessarily spend too much time in such development. Where will I actually bring about a balance between the two interests? It's still a question, should it be a balance? That is if it is a division of energy going in one direction, and eliminating then the possibility of letting it go in another direction that would be one kind of a situation that I would have to consider. The other is can I continue to have interest in my own development and at the

same time extend my good wishes and help in another direction. You see with ordinary things on Earth, when one is in one place, you cannot be in another and you have to make a division between that what is of more value than another because you cannot do it at the same time. With Work it is quite different because you're not living with Work on the same plane as you are living in ordinary life, it is a different kind of a plane. The plane for ordinary life is, of course, is the surface of the Earth where the actions of man take place. The realization for one's self to Work on one's self has to do with a perpendicular plane which stretches out towards Heaven, and for that reason there is a possibility of one and the other can continue at the same time, and <u>this is our problem</u>. Because we become engaged in ordinary life to such an extent that it is at the expense of wanting to spend time for one's own development. And if then I turn around and I want to develop myself, I'm apt to become fanatic and forget everything about ordinary life! If I can understand the necessity for becoming aware and objective, that in that direction I need ordinary life, then I have a solution to many problems. Because in the first place, I don't separate from ordinary life as it is. I still can continue to function, and I still can continue to wish to help if my conscience will allow me or tells me that I should or even if I become subject to certain laws, moral laws of a definite kind perhaps either subjectively now formulated and giving me ethical values. Gradually understanding more and more because of a lack, that is a diminishing,

of my selfishness, that I will include more and more different forms of life and actually would include the possibility of life existing - religiously expressed again in the form of God or that what is of a higher nature than I am, that then in pursuing that and knowing that I must go in that direction fulfilling the obligations of my life on Earth, that I need exactly that in order to grow vertically and to be able then in that process to set myself free. Because even under the assumption that I would be free, it does not mean I have to leave the Earth, but it's also quite logical that if I Work and I start to develop and have more insight in that what is taking place on the Earth and perhaps can explain certain conditions which used to be just accidental, that I now start to understand them as a result of a law, that then for me there is then a reason why I would be interested in Work because it would give me more insight of how to be in ordinary life; and this is really where one must try to seek a solution of one's attitude towards the conditions of the Earth. It is necessary to continue to remain on Earth, and to walk with your feet on the ground. It is necessary to see that that what is me as a human being has three centers and that all three centers have to be attended to. I cannot consider myself just having two centers or only one, because it would not lead to any kind of a full-grownness of man and surely it would never become what we call an harmonious chord at the end of one's life, because that what is harmony has to be made up of three

parts in order ultimately to become one. So I cannot neglect one or the other and whatever demands are made on me by means of any one of the three centers, I have to valuate how much I wish to give to one or the second or the third, but at the same time in that kind of a process and becoming more of a man and understanding that what I really should become, I will receive insight in the condition of my ordinary life simply because of the fact that that what I do as so-called Work on myself is applied in ordinary life and becomes immediately attached to it. And the picture is then that I, as a human being, being affected by a desire to grow up and to understand that what is the meaning of life in me, that at the same time I fulfill my obligations in ordinary life which you might say is another kind of a force which also influences me, and I am as a human being really in between the two and the balance which has to be struck is within myself and at the present time now realizing that one force belongs to that what belongs to the Earth and the other force belongs to that what will go towards Heaven that then there is no conflict between the two.

I wish now to put it in a little different way that if a man living on Earth realizes that the Earth is a part of the crystalizations of certain material forms in the universe, and that the totality of the universe, if we can understand it a little bit better, is simply a question of a certain dynamic force setting forth out of a certain center which we call for the time being the Sun Absolute, which in its logicality as

a word has no meaning whatsoever, because I can never reconcile a Sun Absolute as an entity which is by itself, because I cannot understand that that can cover also the concept of omnipresence, and either I have to believe in a Sun Absolute which is absolute in the absolute sense, and then is equal to God, or it is something that I just imagine to be in a certain way for myself then using it as a symbol which I bring down to Earth in order to understand it with my mind as it is at the present time. So if I say Sun Absolute, and I then say what happens as a force extending from that and then becoming manifest at certain places and I can find beautiful words and pictures for it, by calling it a Cosmic Ray. I can even imagine that the Sun Absolute has many thousand rays extending into all kind of directions of the universe, and that we being on the planet Earth or the unfortunate planet, as Gurdjieff calls it, simply a little bit of something, the solar system Ors, in just one of the millions of cosmic rays that would extend from the Sun Absolute, then, of course, it puts us in a rather strange position in regard to the totality of everything existing. But at the same time, that what takes place in the Universe as a whole will also take place in the different parts of that universe when they are crystalized, and when they are crystalized at certain places which the now - says at a certain distance away from the Sun Absolute which in philosophical language means that such places do not have the realizations of the existence of Infinity to the same extent. Then I solve the problem for myself, because then I will admit that whatever is life in me is not as yet sufficiently conscious of

its own existence within my Self, and that the crystalization of me as a body prevents me from seeing really the principles involved in the existence of life itself. Whatever that way is and I want to explain it, it does not very much matter. Because pragmatically I am on Earth and wherever it has come from and where it goes for the moment, it is of no concern, because I'm now talking with my feet on the ground and I am not philosophizing about what might or might not happen in the rest of the universe. I become a very practical man because I am on Earth and as a result from being here I am now subject to the laws of Earth as the Earth is, simply because I'm not on the planets and I'm not in the rest of the solar system. I am on the Earth and because of that I am as a man influenced by the conditions of Earth.

So I'm now, you might say, with the Earth and organic kingdom, and mankind, and a little speck of dust which I call my personality, like there are millions of others. I have within myself, the same kind of a setup as there is in the totality of the world as I know it, and sometimes as I don't know it, but at the same time that what I am now subject to as a human being, is the same kindof a law to which the Earth as a whole is subject, and if I now try to understand the meaning of a cosmic ray extending from a point in the universe in all directions that that then finally has to end up, if it actually has an end. But again the concept of omnipresence starts to bother me, and the only way I can explain it by means of a few words is simply say that it goes from the Sun Absolute which I call positive towards that what is the Sun Absolute which I

then call negative and meets again in the same place, going around as it were in a circle, but in reality only being a point, and existing simply as an existence in the totality of the universe as a concept of Life being eternal.

At the same time, it is not clear what is meant by eternity, and I will have quite a bit of trouble to try to understand it in practical terms; because I'm not as yet adjusted with my mind and my feeling to understand such concepts. I only have a word and that has a certain meaning for me, but I have no experience of it. The difficulty that always will remain is when I try to put Work to a test that I change the knowledge into an understanding by means of an experience of my being. But that I cannot always do, and when it is a question of now understanding the influence of a force, which I call simply now, an involutionary force; then I can understand that conditions on Earth are subject to such a force. And as a force coming from the Sun Absolute, going in, going through, the Earth; and leaving its mark on the mankind which then happens to exist, is a destructive force wishing to continue to create something in the future, which future goes to the negative Absolute; and leaving in its wake that what it has come from, and that it is necessary, and I call it then, a feeling process of that what takes place on the Earth and still is as matter useful for a continuation of an eso--continuation of an involutionary force extending towards the moon and extending, in accordance with Gurdjieff, towards Anulios which is the growing end of that Cosmic Ray. That then everything that happens on the Earth is in relation to wishing to feed

that what is the destructive element on the Earth now being used for the continuation of the Cosmic Ray towards the negative absolute. I call it destruction because it is connected with the negative absolute. I would call it construction when it is connected with the possibility of growth towards the positive absolute. And these are the two forces that I am in between. And I find myself subject to the laws of the Earth, including economic conditions as they are, everything that is now happening, perhaps as a result and perhaps a bit over-much of that what is so-called progress in an industrial sense, and perhaps by misuse of certain powers which are now vested in a few interests and are not vested in the community as a whole; that perhaps economically such conditions can be explained by the ownership of credit. Not at the present time being applied for the welfare and the benefit of the totality of mankind, but only for a few who have unfortunately the power to create it. But I don't want to continue and talk about such reasons for the economic conditions.

In general, one expects that it, one hopes that it, could be different. And in reality it is not; and there is no use closing one's eyes for what at the present time is taking place, and there is no reason not to wish for any rebellion which indicates that something is wrong. The only wish should be, how can I introduce something now into these conditions that actually will be of help? The help that I want is, of course, in opposition to the involutionary force. Because that is what I wish. I don't want, as a human being, I don't want

to be destroyed. Because there is life in me, and this life I want to maintain. There is fundamentally something in a human being, and I believe in every human being, that he wants to protect his life. He does not know why, but it may be that that is a concept that he starts to think about and perhaps feels a little, but it does not belong to him as yet because he does not understand his life. But it may be quite possible that it is inherent in the fact of a biological existence of life which is always connected with the possibility of growth. Because life is not destruction, life is <u>con</u>structive. And that therefore when I don't like the destructive force and everything that is subject to such a force and where I now see with my eyes what is taking place in this world, it is not a question of withdrawing, but it's a question of putting something up which can function counter, that is, in opposition to the destruction; and then in itself I call it evolution. That is the growing up away from the Earth towards the Sun Absolute which is then positive. It is as if when it is even a circle that along the circumference there is one force going one direction and I wish to create another force going in the opposite direction, so that any one time when the forces meet, there can be an equilibrium without interfering with each other, without destroying each other, that that what takes place in a human being when he is subject to such two forces that then in himself he becomes a conversion machine with the utilization of energies coming from one direction or another and then within himself, you might now say, coming to a conclusion that

he has to utilize that energy for a definite purpose, if he wants to survive. If he doesn't have that kind of a wish, or if he doesn't really understand what is taking place, or if he prefers to live in ignorance, he will simply be taken by the force, which goes towards the moon gradually being destroyed.

A great deal of the rebels which at the present time object, are going to be destroyed, because they have no means of telling what ought to be done. All they talk about is that things are not right. I wish they could strike against their rebellion. That would at least be an indication that it has gone far enough, and that now actually something ought to be done. But they don't reach it by putting a bomb somewhere. They don't reach it by just preaching on the street. They would reach it by trying to understand the conditions as they have grown. That what applies to ordinary life and the world we know, applies exactly the same way to what man is as he finds himself subject also to the forces which exist on the Earth, and also subject to an evolutionary Wish to grow out of it and become free.

That is the process we talk about. That is what should take place that I remain in contact with what is taking place in the rest of the world and affecting me. That I let it penetrate into me. That is, I remain aware of the conditions of the Earth. At the same time, I wish something to be aware of that. This something I wish to be aware, I want to have come from my Inner Life, because that is comparatively free from

the influences of the outside world, and there is still a possibility that that could develop if I know how, and the trouble that I will have to go through or the solution that finally will have to be given is that somehow or other I must find a key to my Inner World. If I could open the door to that, then I would find that in that kind of a world there is an honest desire to be set free. That is if I discover life within myself that that, that kind of life I could consider as part of an evolutionary law going up towards the Sun Absolute. This is the picture of man who wishes to Work, the recognition of the existence of life within himself which is bound by the outside conditions under which influences he also lives. He lives with his outer world in one world. He lives with his inner world in another world. He lives with part of his life in the outer world. He lives with part of his life in his inner world. The problem for man is to connect the two kinds of life, so that what I call now the conversion process is simply that I must understand the condition under which I live now and with this kind of a condition and accepting it, I will utilize it for the purpose of further growth, more and more accepting the conditions as I am, and as I happen to live them, mostly of my outer life and gradually considering the conditions of the outer world and also accepting them. That is the difficulty because I'm apt to remain critical about them, the same way as I'm apt to be critical about my own behavior, and I'm now talking about persons who want to open

their eyes. Not to persons who have no further interest and cannot, as it were, be bothered. I'm talking about serious people who have to consider what is their life worth on Earth and what for. In thinking about that and what happens in this kind of a conversion process, what is taking place in a man when he allows the two forces to exist? In the first place, it's obvious that he doesn't destroy one or the other. It also means that when they both are active simultaneously that man ought to be able to live in outer life in his ordinary existence and at the same time live in his inner life. This is the wonder, wonderful and fundamental truth of this kind of a system from Gurdjieff. You see, philosophy and religion many times require your presence in a certain place or certain time that has to be spent in prayer, time that has to be either in a church or with someone of the heirarchy confessing about your sins, or time to be spent in prayer in order to understand the relationship towards God, either through Jesus Christ or some other kind of a messenger from above. But here you see it is a different thing. It's exactly that the same time that I spend in fulfilling the obligations of my ordinary life, that at that same time I can spend energy for the building up of an inner life. This is the meaning of the two forces meeting within me without destroying one or the other. And exactly that I don't want such forces to meet together because that would lead to destruction of either one or the other. When one talks about a balance, it is that I am quite aware of that what affects me, but I don't want to be consummed by it. That is why in Gurdjieffian system one insists on the acceptance of conditions as they are. Not only, of course, in the outside

world, but primarily the conditions which I live under and which have made me what I am as a personality. In accepting that kind of a fact and in striving then to make such facts more pure, or more reliable, and more truthful, I will then be able to work with it; because on that kind of a foundation which then gradually can be built within myself I can then go out into the outer world. The problem for Work is first to establish the existence of something I call inner life and which grows out into a solidification, a crystalization of a certain kind which then is useful to me to stand on, and it is like a process living and continuing to have experiences of the past that I wish to stand on the past in order to go into the future. That all the time when I now experience the existence of ordinary life that I can test what I am with my inner life in relation to outer life, at the same time. You see, I'm not then dependent anymore on what the feeling or my thought process which takes place for my condition as a personality in the past or in the future, but that I must solve them by means of the creation of a point as it were, a point in which for one moment everything stops, and is not subject to the laws of thought and the laws of feeling, and I call that, as far as space is concerned, the present of myself. As far as time is concerned, I call it the moment of my existence; and the logical building up of the reasons of wanting to Work on one's self and the creation of 'I' is, of course, then so completely obvious. I want to create something for me that could be the representation of an evolutionary aim, and I want to accept myself as I am as an

indication of the result of the involutionary law, and when I now consider both and then the energies being converted within me, gives me, as I am in between, a certain force utilizing the energies from both to now go over into a different kind of equilibrium.

You see I'm at the point in the Cosmic scale where I have now an influence affecting me, involution, which, if I leave everything alone, will carry me, and I will go towards the moon or wherever it is. I say I die with it and I will die simply because I happen to be on Earth and it is prescribed on the Earth that each person will die, surely his body will die. The other is that there is within me a realization of my inner life, and I call it the Magnetic Center in order to indicate really the condition in which it happens to be. That is, it affects the principle of one's life. I call it a moment of one's existence, or I call it a point without dimensions. This Magnetic Center, it's a central point of what my life really represents within my personality, and that what really comes to me as a thought or a feeling that I wish to Work has to come from the realization that that what is my Magnetic Center is bound by the conditions of Earth, and by the education and all the rest that I have lived through, by all the conditions that have become experienced for me. I know that they have had an affect of covering up that what is really Holy of The Holiest for me and partly because I have fear to expose it. I allow it to continue. Now I look at the world as it is and I say,

without forgetting my task and without wishing not to have that task, I continue in doing what I can. That is, including help, including building for myself what is called on Earth a future, in building up that what I also on ordinary Earth would call to become a good man, kind hearted and friendly and responsible and reliable and that at the same time I utilize that same time for the purpose of while I am engaged in ordinary life that something else starts to exist, starts to exist which becomes aware of my Self existing. In that way, I continue with the lines of the horizontal plane and I erect another line which is vertical pointing in a different direction of the universe. Of course all kind of symbolic forms can be attached to this because if it is vertical climbing up the vertical line or a post is like a totem pole without end, I will continue to climb because I wish to be free from the Earth. If I climb a mountain I still remain part of the Earth even if I'm on the top, but in climbing away from the Earth the influence of the Earth of course will become less and less the more vertical height I can reach.

Now that is the problem. I continue with my life on Earth as it is. I will accept it, as it is. I will not for the time being question it. I will not lose any sleep about why they are that way, or why do I suffer. Why it is that I don't have insight enough. Why it is that I am bound. I always make such statements in order to find a substitute why I cannot Work. Because when I keep my mind busy in thinking about such problems which sometimes cannot be solved that easily, but they

take up time. This one calls rationalization of the mind, and in that kind of a process, when it is of not direct value in the application for ordinary life on Earth, it is a waste of time. One must learn to accept the conditions as they are without questioning the reasons why they are that way and leaving it to the future to understand it. Then, and at the same time while I'm engaged in this kind of life, I want to set up something else. I call it parallel or in addition, but in any event functioning separately from that what I am in an unconscious state, and that I call a Conscious endeavor to become free. This creation we symbolize by using the word 'I', but the reason why this 'I' should be created comes from me as I am in the realization of that what I am and that kind of a knowledge has to be understood in the light of what is me as a result of the involutionary force which has made my manifestations, and that what is the possibility of Evolution which has, youmight say, brought home to me, the possibility of the existence of my inner life. I'm now talking about potentialities. That is, that what will take place in an involutionary sense I can predict, because I see it with my eyes what goes on, and I know when I associate with it I will become part of it and also in time will be destroyed. The other that is the Evolution, I cannot see. It's not obvious to me where that particular force will lead to. I can have a concept more or less describing what it ought to be, but I'm limited in that description in using only that what I consider negative now. If I can make it positive, it would be an indication of what it should be. I simply mean by that, that

what is now subjective to me as living in this world. If I want freedom, it has to be non-subjective; I call that objective and those are, of course, only words in the beginning. Because it is quite easy to put a word somewhere in order to have the satisfaction that I think I know. I don't wish to stop at the point where I know. I want to be on my way to utilize that what I know for a different purpose. When I do a task, it is not a task that I want to fulfill as a task, it is a task which is done by me, so that then in doing the task, me - will profit. How is it that I can profit? By living under conditions which I understand better than before, and the realization of that what makes me alive on Earth is the realization of the truth when I can see through my manifestations to actually what I am in reality. In other words, I wish to discover within my life that what is my real Self. And then with that and calling it Magnetic Center as my real Self with that then having seen it, that is having become aware of it, having tasted the existence of its potentiality, I wish to continue in that kind of an effort to extend the awareness to make it into a line from a point. This point moving into a little strip, a little line, a little bit more dimension until finally it could become a line parallel as the life line of my Inner Life parallel to the life line of my outer world and myself. The problem of Work is then solved and then in relation to that when I now Work and then I can, I hope, of course, develop a consciousness that perhaps I will develop a conscience first because my wishes are so completely involved in these attempts that all the time when I talk about a desire or a real wish,

I have to measure it in some way or other that I know that that real wish is real, and that it is justified to have the wish. For that of course I use my brain. And sometimes I use my feelings. Sometimes I intensify my effort. Sometimes I wish to intensify my emotion. Sometimes I know that I cannot extend the Awareness, but I want to intensify the effort for such Awareness; sometimes I'm fortunate that conditions are more conducive and then, of course, I will have an experience which will not be forgotten by me - neither in my mind nor in my heart, but I will have to rely a great deal on intuition of a special development of my emotions. And this time in the sense of recognition, recognizing that what exists as an extra-sensory perception of my intuition not by means of my intellect only. With my intellect I see what Gurdjieff called the Lights of Karatas - it's the realization of other things existing for which I then have hope, but that what I wish with my heart is devotion.

And when we talk about Work and the seriousness of trying to attack this kind of a problem in the right way, of course it is obvious that it has to be understood in the language that can be understood by me, as well as with someone else; so that if we start to compare results that we talk the same language. But that the necessity is always resting on the application of myself and that already - from the very beginning - after I start with this process of Observation of that what I wish to become aware of, of the usage of the word impartiality - to exclude my feeling center from an intellectual functioning or when I talk about a Moment in order to illustrate what it is to be between the past and the future which is exactly the

same. That I am in-between the two forces which affect me. That then gradually that what I am growing up now and climbing up the vertical pole towards heaven or allowing that what is 'I' to come down to me, that then the process of Participation starts in which the two forces become blended within me and create for me a third force which becomes illustrated in my behavior on Earth. This is really what I mean. I utilize the conditions as the Earth gives me, as I have to live them, as they happen to be, for the purpose of my own growth. And at the same time I alleviate such conditions because of the increase of my wisdom and insight. The realization of that what I am as a human being and could become will ultimately reflect on the conditions where I happen to live. The realization of having an aim which has to do with the possible development of a man and the actualization of his potentials - that then in, you might say, attending to them or executing them or making practical that what he knows in his life will create for a man a certain condition of having more insight in what actually is taking place, and gradually understanding the principles of his own life, he will be able to compare it, what are the principles of God, and the principles of the Universe and why life happens to exist at a certain place; and why he himself has an aim in his life - dependent then on his understanding of what should be done and to what extent he is willing to take responsibility for that.

You see then it becomes quite clear, because I now in ordinary life participate in the activity which has been placed on me by the laws of the Earth. I take now the laws of the

Earth, as it were, in my hand. I do not resent them. I will take whatever there is and then the presence of that what I am, I call it sometimes 'spiritually' or that what is the result of my Inner Life existing and growing - I take that in the other hand. It is as if I walk with two hands outstretched, one taking in the energy from the outer world, one extending towards Heaven and representing the result of my Inner Life giving it in devotion, to God. This is what a man should be when he walks on Earth and meets the conditions which are terrible for him and deleterious and destructive. And of course he cannot agree with what is there, because it is wrong what is there. But how can he hold on to that what is of more importance without having to leave that what he is supposed to do? He cannot become a person segregating himself and living in an ivory tower because he will not answer to the responsibilities placed on him when he was born on this Earth.

The problem of Work becomes then extremely simple. I wish to develop Inner Life in order to acquire a force. I want this force to be tested in the presence of an unconscious existence. I want to make doubly sure that when I call this Inner Life's force, the beginning of a Conscience that then my Conscience can actually <u>be</u> present to me in conditions of ordinary life. It is obvious that for that kind of a purpose I need more insight. That what I wish to believe for myself where it ought to come from - essential parts of myself now wishing to develop and to grow up - that because of the condition of the outer world, I am forced to consider that what is within me. And then with this inspir-

ational force being born within me, I start to create more and more the possibilities of that what could become Objective to myself in the Light of God. That is in the image of that what I understand God to be - as All Loving Father - somewhere, without defining where, infinite without defining where the limitations of finiteness are. I really do not care about that because it gives me enough to be confronted in my daily life, and at the same time trying to remember myself. When I can continue with that kind of an aim, then I can meet the conditions of this world in the right way. I can continue by remaining part of it with my unconscious existence, and something else can be present to that unconsciousness. And then in being Awake, that is being able to see - that is, perceive, that what is unconscious will gradually, in the participation with that what is unconscious, help this unconsciousness to Wake up. That is the Aim. I want something to be present to me which can tell me what to do, which can give me a Conscience without having any doubt about the validity of what I then happen to feel. It has to give me insight in the affairs of life as a whole and also of the affairs of my own, psychologically speaking. So that the insight then is like a light, lighting up my activities in this world; but introducing constantly this Conscience and the Consciousness as forms of light and as forms of energy - converted within myself constantly, as it were, being in touch with the Source of All Life Existing - then gradually the concept of the Eternity of life starts to become clear to me. And it is then

penetrating myself in my daily life. That is, what I have to live each day is now tinted differently in a different kind of a color dependent entirely on how much of my Inner Life is already apparent.

Inner Life starts to grow, it grows, it goes through various stages, it changes colors; it has a spectrum of its own. It is sometimes dark red, sometimes it's light blue, sometimes it's green, sometimes it is violet, sometimes it is magenta. That is the way one's Inner Life starts to grow up in accordance with the laws of colors. Because it is closely related to that what is emotional and which are emotional states. That is why halos are in colors. That is why an emotional life sometimes cannot be expressed by the color even as it is as an ordinary vibration rate. But that the color can be used as chroma giving the depth and the intensity of such a color. The totality of one's emotional life as represented by such colors gradually will become White Light. That is it will shine as White Light as a combination of all colors-the spectrum will become One, like an Octave will become One when one telescopes it. This is the aim for a man - to have that kind of a point which is steady and which is connected in his own life and applied and through the application is associated with that what will become, in the future, his Consciousness. You see, the step-wise progress of this although they are parallel, they are not always at the same time; one sometimes lags behind a little. But it is always induction and deduction put together; that what is my knowledge and the application of the knowledge. I hope you

are familiar with those terms; inductive and deductive - that what actually is the presentation of the knowledge being applied, becoming understanding, returning again to the acquisition of more knowledge to be applied again, giving again more understanding. This is the dynamic process of the growth of oneself in the direction of Work. It is the growth of oneself in the direction towards Heaven. It is the growth within oneself, being affected by that what is from Heaven sent to him, it is gradually the realization of a man that being on Earth, he is not forgotten by God. And that sometimes in prayer, he realizes that he as a child is entitled to life within himself, knowing that that Life is like God. Given to him, and God-given Life to him, he then has to become responsible for it.

The background of Work, I've said it many times, is, of course, conduct on one's life. But I'm interested in the conduct of my Inner Life, not the outer life - it will take care of itself, when--when I can look at it and when I can accept it, when I don't have too much rebellion about it. Because that's not my concern. That what takes place is the concern of the Earth. It's not us, we are pawns in the hands of Mother Nature in that sense. But it is possible for mankind in understanding it, that they are ignorant, and poor, when they can grow up and perhaps a few can grow up and can become real Individuals, that then as a result of that kind of Consciousness, there will be a Conscience in Mother Nature. This is what one hopes for in which then the participation of

Objectivity in subjective worlds will gradually change the subjective world into a world of more understanding. That gradually because of that the planet Earth will become a real planet and be ranked at the same time and the same height and based on the same principles as what are the planets which we now can look at from here. That the growth of the Earth is predicated on the necessity of understanding an involutionary law. That it, allowing an involutionary law to remain in equilibrium within oneself, that then the shifting of the equilibrium can be towards the positive Absolute. The shift simply means that that what is the force of attraction as indicated by the evolution is greater in its potentiality and in its actuality, and that then the result within myself being subject to two laws without destroying the other, I simply leave the other for whatever it is and let it go involutionarily wherever it wishes, even if it reaches the ground, and even if I give my body to the soil in order to satisfy the conditions of Earth, and the laws which still are reigning there, which still belong to the Earth, that there is something of me that continues to grow in an evolutionary sense towards freedom. And that the freedom which I will want to reach in the end simply means a shifting of this equilibrium towards positive Absolute. I do not know how much you know about certain chemical reactions - we use little arrows instead of the sign of equation, like we used to do, and now we indicate that it is one force going from left to right and that is counteracted by a force going from right to left. We have a couple of

chemicals on one side, and a couple of chemicals on the other side, on the left side there they are, originally put in together for a reaction. And then one lets them react on each other, changing condition of temperature or liquidity or pressure or whatever it may be and as a result of that the chemicals then start to know each other, and combine in some way or other and form new products. And the new products then are on the right side of that kind of an equation following that one arrow towards the right. But that what is indicated as an equilibrium is that at any given time, a certain kind of chemicals go from left to right and are counteracted by certain chemicals going from right to left.

You see, such a reaction stays in an equilibrium when it is not finished, and it stays there as long as the reaction takes place. It only becomes a finished reaction when that what is wished, what is wished for to be made, I create a condition in which it has to drop out. For instance, I want to make a salt and I know it is insoluble in water. When it is a reaction product, I create the condition in which there is water and then that salt has to precipitate out. The fact that it then disappears on the right side means that there is more attraction possible from the right to the left and more force pushing from the left to the right. This is what is called then a 'finished reaction.' It is then a shift of the

equilibrium towards the right side; this is what takes place in the development of Man. He is subject to all kind of conditions of his ordinary life - they are like chemicals and they have to see if there is any possibility of uniting or affecting each other, or going into a reaction of a certain kind. One changes conditions in one's life in order to protect that kind of a possibility. One sometimes introduces a catalyzer in order to make velocity a little faster. When one wishes to Work, Work as a method is the catalyzer put in the psychological-chemical reaction of oneself; which catalyzer then forces the reaction to take place, and that what is eliminated on the right side, is taken away by God, wishing then that what is pure as a result of such reaction to be united with the totality of all Life in Infinity.

This is what I mean by the shifting of an equilibrium. This is the real process of going up a scale in accordance with an octave. This is the initial DO extending towards the FA, realizing at MI that it has outlived the original force, needing at that time the catalyzer of a shock, giving because of this, the possibility of over-bridging the FA. And then in the SOL-LA-SI period, affirming and confirming and reaffirming constantly the Truth of that where I came from, and making the Truth permanent for myself in the development, when it is Kesdjanian, by the aspirational force - taken from the outside by the inspirational force which is the realization within myself of the necessity of having to do Work. And whatever

the SI would mean in that kind of a development of the octave, that finally the equilibrium is shifted, towards the SI-DO, reaching at that time the final conclusion at the end of one's life, at the end of Kesdjanian life, at the end where God wishes the Soul to become One with Himself.

These are the kind of pictures or ideas or certain thoughts or feelings that you can think about when you consider the outside world. And that you might become involved in it and if you are, you will go with that kind of a current, but that if you wish to grow, you would learn how to understand, to become free from it. And at the same time, and that's the most important statement, at the same time Work for your Soul. One continues with ordinary life, and while I am busy I Work. I work with a small capital, small "w" - in ordinary life I do what I can because I'm honest. I Work with a capital "W" when I wish to go to Heaven. It becomes capital more and more larger when it goes up the vertical line. It will be recognized by God that it was real Work, when it has a capital, that is, when it is in capital letters. When it is a capital of my Self, when it is a result of the investment of Work in my daily life, giving interest and enlarging my capital in size then to become recognized by God Himself wishing me because I've Worked. Without blasphemy, I say now 'to be associated with Him.' It's the real wish of a Man, not so much the association, but his aim for Fusion. It is the wish of all mystics. It is the wish of all philosophers in religion - to

become One ultimately with God, through whatever means and ways, wherever it may take them, whatever language they want to use for the expression of that kind of an aim, whatever religion they were born in and under and in which they have lived, whatever has been the guidance given to them by the various Messengers from Above telling about the Truth of Life existing within them, and that all that would be necessary is the understanding how to create a counterforce which will balance out in the end. And that that the result of the two in the conversion process, will create the power for a person to have wings, to go up towards Heaven.

I hope you can think and consider these thoughts a little bit during the week, that you then realize that the only way by which they will become part of you is when, in the application, you will face the conditions of life as they are and without being able to change them and perhaps in time, not even wishing to change them, that the acceptance of such conditions will lead a little easier perhaps to the acceptance of yourself as you are. And that that is the requirement for an equilibrium. This acceptance is the setting up of a chemical reaction in your own laboratory; the laboratory of your life. The acceptance is the material with which you will Work. Acceptance is, as it were, the flask or the Erlenmeyer in which you put your Life force to be confronted with the Life force of the outside world, to be brought at times to a boiling

point, at times to be heated simply for fractionation process of distillation, to extract from the two a certain something that could become homogeneous as a result of the two through the conversion, but having as its quality a greater volatility. And because of that as such density, being able then, to leave the Earth when your time is up.

Goodnight.

END TAPE

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Proof: Faye/Julie

Typed: B. Cameron